



9-1-1995

Open Mouth, Open Mind: An Impressionistic Attempt at a Transpersonal Autobiography, Part 2. Living and Losing With High Energies

T. R. Soidla

Follow this and additional works at: <http://digitalcommons.ciis.edu/ijts-transpersonalstudies>



Part of the [Philosophy Commons](#), [Psychology Commons](#), and the [Religion Commons](#)

Recommended Citation

Soidla, T. R. (1995). Soidla, T. R. (1995). Open mouth, open mind: An impressionistic attempt at a transpersonal autobiography. Part 2, Living and losing with high energies. *International Journal of Transpersonal Studies*, 14(3), 43–59.. *International Journal of Transpersonal Studies*, 14 (3). Retrieved from <http://digitalcommons.ciis.edu/ijts-transpersonalstudies/vol14/iss3/6>



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License](#).

This Article is brought to you for free and open access by the Journals and Newsletters at Digital Commons @ CIIS. It has been accepted for inclusion in *International Journal of Transpersonal Studies* by an authorized administrator of Digital Commons @ CIIS. For more information, please contact digitalcommons@ciis.edu.

OPEN MOUTH, OPEN MIND: AN IMPRESSIONISTIC ATTEMPT AT A
TRANSPERSONAL AUTOBIOGRAPHY
PART 2. LIVING AND LOSING WITH HIGH ENERGIES

T. R. SOIDLA
INSTITUTE OF CYTOLOGY
ST. PETERSBURG, RUSSIA

A very personal introduction. This is once more a collection of stories of the kind one usually does not speak about. My stories are generally rather simple and describe everyday life situations, only a bit shifted (and maybe "enhanced") by my attempts at esoteric consciousness training (and maybe also "edited" by the labors of recollection). Most likely they make more sense in a metaphysical than in a physical framework. My certainly quite controversial point is that "usually never narrated stories" like these can provide some material for pondering over possible outlines of a "psycho-physical" science of tomorrow. Here I attempt some preliminary classification, and try to discuss some most obvious ties of this "suppressed" realm of experience with traditional "transpersonal psychologies" and metaphysical systems. As a result, these papers of mine are just a bit pre-selected garbage heaps (*or would you prefer an image of a stand of an old man selling various kinds of old crap on a street*) for people who prefer to search for some valuable things in places like these. In other words, this is some quite raw material presented here in search for a real author to discover the meaning of all this (and to tell me). This second heap of stories is mostly concerned with physical manifestations of different states of consciousness, from rather subtle to rather gross ones, much more controversial material than my first selection that was concerned with experiencing different "energies." Once more I would like to stress here my conviction, that a garbage heap (*made of all the personal stories one does not usually tell to other people, of laboratory lore and irreproducible results in science, of irrational behavior, etc.*) is quite likely a better place to find some (*alchemists'*) Gold than a regular mine (*of raw data*). *It is my opinion that a garbage pile company has usually saved a lot of most interesting things (that possibly lie behind a silent service gate somewhere in the next corridor after the last door kept open for lay visitors--the door for cartoonists, keepers of Peter's Principle, and other brave jokers at the Wall of Unknown).* It is with these risky metaphors in mind that I give you a friendly offer of all the personal stories in this paper (*smelling--if not foul--then certainly a bit "fool"*).

I must stress here also that there is one line of argumentation that occupies a rather special place with me. My attempts at "transpersonal" papers may be sometimes a bit autobiographical, even a bit "(pseudo)science-like," but what is a "must" for all of them is not a theory (*or practice*) of consciousness (as some titles would probably suggest), but rather a series of speculations about the bearing of some not well understood Dance(s) of Consciousness--including Memory, Mystical states, Transpersonal experience(s), etc.--upon the Structure of Macromolecules. Maybe you just do not like to speak of molecules, especially macromolecules, when Spiritual matters are considered? O.K. But do you agree, that the macromolecules are the building blocks you and I and all other human beings are made of? If O.K., then can you feel yourself a Chief of a Tribe of Macromolecules? Not? It is still O.K. Such exotic feelings are not needed to agree with me, although the above is possibly a good spiritual game. But You know, that in the world, where we speak, teach, preach, read spiritual texts (for example on Zen koans), a written text can carry (and communicate) meaning--sometimes even an uncommunicable one. And now remember the genetical information

written down in our DNA (more than 10^9 symbols are needed for this). Can You be sure that special macromolecules carrying (and mediating) spiritual values are not a most natural way even for our transpersonal level book-keeping? Another question is how to make the book-keeping safe for both Time and Eternity. I have noted that a process like the most controversial morphic resonance one (Sheldrake, 1987) is possibly a complementary factor needed for this. These macromolecules, of course, represent a kind of primitive materialism (not to mention the dialectical variety that has mostly damaged our country), an orientation that has done a lot to make it disgusting to think along these lines. But there were times when theological thinking grew directly into physical theories that at least by now seem so very materialistic. And so it is: If Metaphysics escapes being caught by our Scientific Method nets, it keeps playing with us, inspiring and often communicating profound metaphysical truths in shockingly materialistic forms. "Molecules of heredity" were a shock for many clever people.... We are right to repeat, that Eternity is in love with the productions of Time, that at least the Individual Consciousness is (in our consensus reality) certainly in love with the Material World (or *purusha* with *prakriti*, if one prefers it this way), that Jesus loved not only Mary, but also her sister Martha. But, to return to my own experience, of course a Love story is not often a story of happiness (You have only to ask Your great-grandmother!). This story is about Failure.

Living with failure is not easy, but it can be quite a rewarding experience. This paper is certainly intended to discuss the rewards, but the hazards involved are also to get a fair (some of you may well think an exaggerated) treatment. If I can keep following the Feeling Tone that seems to reach me time and again this is to be mostly a paper about HOPE.

Meaning or manipulation, an important choice. The psycho-physical worlds: Making a XXth century Mystic. Integral (feedback) evaluations of coincidences flow as a "feeling tone." Possibly there are only few bodies operating with coincidences (or is it better to speak of "styles"?). How to live in the speaking (beating, biting . . . etc.) world? Teaching stories of the everyday life. Of a realistic attitude towards (some) very negative experience. The Boeing taking off, or "in extreme situations one knows better, maybe . . ." Not too often one seems to notice a basic existential choice: to get meaning or to manipulate. One can read his or her life story (or at least some key episodes of it) as a personal book of teachings. This is labeled by many of us as a passive, Eastern, and certainly quite an old-fashioned attitude. Or one can take an alternative (active, Western, and modern) attitude of "making" one's own life story, of predicting and manipulating the stream of events. This is as true for esoteric studies as for any other human activity. Sometimes it feels that the real alternative is: to be manipulated (as if manipulated) by a kind of Numinous source (Great Mind, Collective (un)consciousness)--and to get MEANING, or to manipulate--and to get the FRUIT of one's action. Maybe any (both individual or even civilization-wide) forcing or blocking of the natural flow of meaning can result in the "dark night of the soul" or in being taken aback by a sudden painful torrent of teaching (of meaning) one day. These hypothetical dynamics of meaning and manipulation are implied as a general background of this paper of mine.

There is a story in one of the huge novels by Dumas about an incredible chain of coincidences that results in a death that no one is seemingly guilty of. The last words of the story make the point: here in the East we are Masters of Coincidences. Most of my readers know that J. Lilly (1973) and J. Greidanus (1961, 1972, 1975) have

included coincidences as a part of a unmistakably Western (albeit controversial) World View. For me a most important thing is that the philosophy of the two twentieth century thinkers is individualistic, not too optimistic, and not manipulative. (Nothing like the very sense of adventure pursued by Dumas and possibly culminating at the first decades of our century.) Here History itself seems to have (once more?) entered the field of Esoteric and modified it. I have a feeling that the two world wars (or is it the rise and fall of totalitarian states) have closed a certain technocratic line in high-quality European esoteric thinking. We had enough "charismatic murderers" as leaders of the most powerful countries to realize at least some fatal limitations of a certain variety of a mystical approach. What was left was Individualism looking wide-eyed to the still seducing but quite different dances of "energies" (or is one to say *prakriti*?). I have a feeling that mystical experience, at least among intellectuals (philosophers) is coupled now with an astute sense of needing a personal failure, that must not be dramatized, that must be integrated, etc.--but that must be present. (Maybe it was quite consciously taken as coupled only from WW1 to some time after WW2; now it seems to be changing, but still working . . . below the surface. Of course, a statement like this is difficult to prove. To get some feeling of what I mean, one can compare the enchanting autobiographical papers and books of the Heroes of the transpersonal scene of the '60s with their subsequent life stories, raising no more feelings of reverent reverie but just some surge of compassion and understanding!)

So I am talking about some implicit sense that goes contrary to almost any accepted psychological theory of the last decades. Maybe there is a better way to say it, but there is something one has to pay from the totality of his or her life (in most cases one is not ready, one is forced . . . but one must be able!). Anyway, following--*volens nolens*--this new thread of some very refined powers, some "masters of coincidences" entered the life of the heroes of our time and taught remarkable, albeit in long-range maybe quite unexpected lessons. My own failure is considered in a rather abstract form here. For more concrete details see the following part of this paper (Soidla, 1995b). Here I would add some more words about a most remarkable man whose name I just used. (I would prefer seeing him as one of the "Judges Penitent" of this century who received a rare gift of some basic very clear formulations. I should not perhaps repeat his name here to allow for some "creative uncertainty.") Alas, maybe part of his specific failure is that no one seems to want to listen to what he is saying. From this point I'll try to follow a risky path. My guess is that my particular ("permanent") failure is being forever a pseudo-specialist (*in spite of my formally quite normal professional reputation in my country*). The question is, if I can be of any use in the search for truth even as a pseudo (that can, of course, be just a kind of special illusion for personal use hiding an even more serious problem). Whatever the problem in my case, I love the story about cunning invalids: the one with no legs sitting on the shoulders of the one with no eyes, etc., etc. Maybe these "transpersonal" papers of mine are an attempt to find some people of my own fate and to try myself the invalid trick of the above teaching story. Maybe even it is the very time for some other "mystical invalids" of my generation to start attempts of reaching together the new truth that is not available for us as individual beings. Maybe "bootstrapping" in physics is a concept related to this Anyway, one cannot resist the temptation to make newer and newer attempts towards reaching the "wholeness mind" to integrate subjective and objective experience (Rudhyar, 1983). Isn't this quite natural, quite human?

In one of his first transpersonal related works, Greidanus (1961) tells of a beautiful imaginary experiment with an observer in a nervous system, who most of the time has

a feeling of a very materialistic, predictable world around. Background level firing of neurons is low, and what is most important--quite stochastic. And then the Giant man comes to making a decision--for example--to raise his hand. For the imaginary inner observer (who sits favorably in the part of CNS involved) this is a moment of Singularity--firing of different neurons is no longer stochastic, showing definite, very intricate patterns linking distant events--and then it is once more a quiet, predictable stochastic World. And a main idea behind all that was told is that we see in the above story just antics of Consciousness, and even more, that possibly Consciousness is not connected with the nervous system only, but with any system that is complicated enough. Greidanus presented the idea of his "psycho-physical world" afterwards in a better, more adequate way. But in a way the original story and first formulations contained some trace of future science that was possibly lost in more refined and more "normal" later attempts. What I take from this story is just the possibility of unpredictable (*for the observer--certainly irreproducible*), sometimes rather large scale (and most often quite short time) violations of stochastics with no visible connection to any human reach. They are due to Consciousness organizing ensembles of events linked with channels that look rather fantastic for our conditioned mind. (*Maybe even the Plenum of World(s)--that are ultimately contained in our consciousness/memory--has been "formatted" to allow for some special effects of the above kind--a most crazy remark, and to remain a crazy remark for at least many tens of years, but maybe not forever?*) Is it not a common intuition, that we have (or can be trained to have) "biofeedback" for this extra-corporeal action of consciousness, that we can be trained to feel a consciousness (or special consciousness level) flow in a Space connected this way or another with our Mind/Body (including even "nonlocal ensembles") as a certain Energy? We can feel both "intensity" and some characteristics ("level") of this consciousness as different levels and grades of "energy." This means, that my idea, that perceiving "energies" is really a perception of an intensity of coincidences flow (Soidla, 1995a), is not so different from the concept of Tart (1975) of awareness/attention as "energy." Here I have called your attention to the fact that focusing awareness/attention means changing synaptically regulated neuron firing ("coincidences") patterns in CNS (that is possibly what we really perceive) and that maybe we can extend this idea to some other (say, still hypothetical but seemingly promising microtubule computing [Hameroff, 1987]) levels in both the human body, and maybe even to the world at large. Once more, in some cases, as we know about biofeedback, we can use our will to influence the outcome. This means, of course, that we automatically take responsibility for our action at both trivial and possibly also some "profound" level. *This last step--from CNS to the world behind body limits--is exactly what we are not allowed to do by our contemporary scientific world view, but let's pretend that the border is not here--just to push the metaphor to its extreme limits, where it seems at least to grow rather helpful for organizing one's personal experience. Maybe we must not be even too scared doing this: not all of the "sacred borders" remain constant during the history of science. But certainly we must be conscious of doing a really "forbidden thing"!*

It may feel rather wild to ask HOW MANY different MASTERS OF COINCIDENCES govern (or can enter) our life. Really, most spiritual traditions have asked just this question, but in different wording. In the above example, for the observer, there exists one source of coincidences--the Giant Man. This was a specially constructed example, of course. Christian thinking would also suppose one main source of coincidences--the GOD, who is counteracted by, in a way weaker, but practically most active and troublesome negative contradictor(s). There are dualistic religions (like Manicheanism) that seem to propose two main sources. I should like to propose, that there are

impersonal sources of coincidences and that the Buddhistic six realms are quite real attractors--masters-of-coincidences governing one's life. Are these realms a kind of dream state after death, if one of them has grown sufficiently predominant in your Psyche, as even Hamlet (and Shakespeare) seem to suggest? Who knows . . . ? In a previous paper of mine (Soidla, 1995a) I have noted that possibly there exist eight different near-homopolymer RNA molecules--small very fundamental associative memory clusters created by our actions that link us to non-local bodies of spiritual nature, invisible collectives, that act as attractors for corresponding levels of coincidences flow. If my counting is reasonable, I suppose that 6 bodies are given to 6 realms of existence--some reasonable approximation to the Buddhist realms. Of the two remaining ones--ONE that is most difficult to reach leads to the GOD/G-d/Buddha realm. (One is said to be able to reach Buddhahood in any of the six realms. Buddha is different and above these 6 realm-attractors.) And one more of the 8 bodies possibly belongs to the negative Legion/Mara, to a (collective) Negative God, or something like this [maybe the image in Christianity is contaminated by some minor (for us), alien, bee-swarm-like attractor converted to Negative by our xenophobia]. Any speculations like the above one are highly intuitive, to say the least. I can only hope, that the molecular metaphor advocated here can be of some use to further discussions on metaphysical and transpersonal "cartography." What one must certainly remember is that the concept of seven chakras is only indirectly linked to the above "molecular ethics." (Of course, I must stress once again that such arguments are on an intuitive level.)

The following is about PRACTICE . . . and certainly is to sound rather controversial to put it quite mildly. But it is something bearing on the core message of this paper. Just an illusion? Possibly yes . . . one can read meaning into stochastic events! But at the same time the controversial "mind-over-matter effects," physical anomalies related to consciousness, are materialized just in stochastic processes, as the most careful numerous experiments by Jahn and Dunne (1987) seem to tell us. And then, maybe it is your illusion also? Have you passed days and weeks when seemingly all the world is speaking with you? And the feeling of unique "style" and high intensity of all the coincidences You need not even ask questions in any articulated form. You just think of something and everything in the Nature seems to be eager to answer you. In a city you can have a secret code of passing cars' number plates. You can ask any book--even a dictionary. You invent the rules of asking the question. Nature is answering the question and when you repeat the question you can get the same, often shocking answer in different "wording." Your everyday explanation-away habit seems to be overloaded and paralyzed. Are these indeed the days of high density coincidences flow? I would like to say something like this, but obviously one is not to take one's first opinion too seriously. *(I hope to be able to write down my own experience along these lines in more detail one day. Of course, it is difficult to communicate the most elusive meaning of one's games with car numbers; how could it continuously grow so convincing? . . . a continuous real-time Rorschach test with feedback, possibly, but sometimes SO elaborate and convincing. Or some years of companionship with a Japanese dictionary I converted Russian names of my friends to Japanese syllables, combined them into short "words" and searched for a meaning in a dictionary. I was careful to consult the dictionary only when I needed some help, some guidance with my relationships. The answers were cynical and up to a point, a Rorschach on the level of interpretation once more, possibly, but so cutting through my problems, sometimes. With one quite elaborate answer, nevertheless, I never could really agree, though alas I must admit that I certainly enjoyed it. For a man whom I*

most admired I got a "diagnosis": a hollow man. I tried once more with a different combination of syllables and got "INDEED, ONLY a straw." All this was personally impressive, but certainly a bit ambiguous concerning the LEVEL of communication. The "dialogue" felt rather intelligent (clever), friendly (not aggressive), was never really predictive (by the way, the rather "transparent" straw=Cain symbolism also never worked), but left a feeling of important (pleasant, a bit "astral club talk"-like exchange.) And, indeed, one is likely to grow most interested if not exactly in WHO is speaking to him, then at least about the LEVEL of the dialogue. Suppose that you discover that the answers seem to be painful, give rise to negative emotions. Then you can suppose that you are crazy . . . or that you have contacted "lower astral," or "demonic forces," something like this, and most likely after some time you'll think only about leaving the game. But can you be sure that any higher level dialogue must sound emotionally neutral and at least not to be painful? C. S. Lewis has noted that pain is a megaphone of God. If you find some truth in this (and a Christian is most likely to be inclined to agree), You must be able to tell involvement from manipulation. By the fruits You'll know Him. Also You must be very careful about your own hidden motives. Did you really need an answer, or did you just want to be scared? Certainly you could just get what you were asking for It can require all your life to be able to discriminate some intricate illusion. But there can be rather simple cases, say, the above mentioned "lower astral" level of Mind (Green & Green, 1971) that aims at maximal emotional response and leaves you in a worse and worse condition, or all the "answers" being boring and primitive. Then indeed it is better to search for some help, maybe even medical help (by the way, my rather limited personal experience tells me that common sense and a sense of humor can be the best helpers in even most "crazy" situations). But suppose that it is not so and you feel perhaps some personal growth, some increase of meaning in your life. Nice. But at least I would discourage any attempts of obtaining practically useful information this way. Your "partner" (acting in or via your Mind) even in the best case has His/Her/Its own concept (algorithm) of these contacts. In practice you can have some 100% correct predictions followed by a splendid (that, alas, means most shocking) failure. It is not a game to satisfy your appetites! And after some more attempts, possibly you return to religious prescriptions as a more practical thing. In the best case you will be growing to begin seeing in Your exchange with Nature ("Great Mind") not some informative but some other--possibly Generative purposes. There can be special cases, but I suppose I am speaking here of the usual scheme of these contacts at the masters of coincidences level.

Am I to add that the world seems to be not only speaking with you but also beating or even biting in a rather meaningful way? Many of my readers certainly have some experience with "transpersonal" lovely hitting--when needed. Of course, when one's thinking is obsessed and starts going round and round in circles, one gets insensitive to the real environment and quite easily can slip or stumble against a piece of furniture or hit one's head. A good piece of feedback, often helping to return to normality, but one needs no Great Mind to explain this. But sometimes a setting of these kinds of experiences is so elaborate as to make one sometimes doubt any simple explanations. I was much impressed by the following story. I had a nasty thought about Shambhala and suddenly had a feeling that THIS TIME the precious GIFT of PUNISHMENT is to follow very soon. (It was a time of some Spiritual Ascent with me these years and many of you know (or have an illusion) that it means also quick physical punishment feedback when needed.) I left home with my epileptic son for a short walk. A dog approached us quickly. Carefully passing my son he silently bit my leg and left the scene. I had a feeling of looking to all this as if from some distance. It occurred in a

context of "magical time," when meaningful coincidences seemingly kept piling up. Whatever the mechanism of these coincidences, they certainly can create a situation of personal and transpersonal growth. The Indian notion that sometimes everything can function as one's Guru seems to be relevant here. If a teaching situation is created, then every triviality seems to be involved in teaching you. Would it be wiser to label it an illusion and to waste these unique opportunities? Certainly one is not likely to refute the baseline (stochastic) explanation with experiences like these. But the baseline concept (*like the "nothing-butness" noticed by Frankl, 1969*) itself is quite mobile, as the history of science teaches us, and certainly this concept already feels quite different in at least some altered states of consciousness (say, when all the world seems to be your Guru). The following story of the world as a teacher sounds a bit like the "hunches" in the charming book by Heywood (1966). A minor but quite important difference is that if hunches are perceived as a kind of warning to help me or other people (I have also experienced something like this several times), the following story was perceived in an unmistakable teaching context. I was sitting in a bus and suddenly I had a very insistent feeling that I am to stand up. It looked crazy, everyone was sitting on his seat, no one seemed to need this gesture of mine. And then a very old woman quickly stood up to mark her ticket, the bus turned and she tried to grab for some support in vain. It was a wonder, that she was not injured as a result. Had I been standing, my hand would have saved her from some moments of most intensive panic, of unnecessary suffering (*and maybe I could have paid an important "karmic debt," to state it even more unscientifically, but--for many of us--in a rather meaningful way*). Here I am to note that when speaking not of other creatures but of oneself, even the most painful and negative experiences are not of an Absolute nature . . . in the sense that they can be converted to positive ones.

In a previous paper of mine (Soidla, 1995a) I related two stories, one from W. Blake (most likely based on his own experience) and the other a story about myself. It needs some special in-depth consideration, but as a working hypothesis I suggested in the paper that the negative and positive character of one's experience (*if not always, then at least often*) is not immanent to the experience, but added independently as a label. This stresses a role of memory in painful experience and possibly not a basic but rather applied role of most negative (maybe even of extremely painful) and positive (maybe including most forms of ecstatic) experience. In various traditions, teachers warn against taking ecstatic experiences as a proof of real spiritual growth. Most likely, at the transpersonal level, both NEGATIVE and POSITIVE are an aid to Memorize, to express Importance, rather than to classify experience as metaphysically GOOD or BAD (not to say anything more here about occasional and even misleading labels). But this is a working hypothesis only, and one that I would not hurry to put to extensive test in my own life. There is a lot of first-class philosophy around this problem. Transpersonal psychology has been often accused in taking a rather one-sided, only positive experience oriented stand as far as all the existential problems (on the very border of suicide) are concerned. I would like to deny some of the most grim varieties of philosophy--together with transpersonalists and on the basis of my own experiences. I don't need to subscribe to a framework that allows one to see all the most pessimistic dimensions and applications of one's life experience, a nice game, but . . . But I feel that it is better not to be too categorical with all the stories and hypotheses of mine . . . taking into account my beginner's level of spiritual development (*including my own most limited ability to cope with negative experiences; they are so easy to forget in quiet intervals, but, in a sense, are still here, just around the next corner*), and, certainly, the gross humiliating lessons of the XXth century.

By now I have told quite a lot about something surfacing that seems not to be usually (*constantly*) present in our lives. I have a metaphor for this. Air is so thin, so intangible, that most of the time we just do not think about it. (What is also true is that our life is impossible without this intangible presence.) And now some athletics. Quicker, quicker . . . now you feel air as something more and more solid. And at something like 500 m.p.h. the thin air as a roaring Genie is carrying a 400,000 kg plane (maybe also a copy of this paper of mine). *Frankl (1969), in his most remarkable book about the concentration camp, told about inmates' fear of making decisions, of their obsession of letting fate take its own course. It seems that the concentration camp prisoners had an overwhelming feeling of being a part of a larger context, of a reality of ones' fate, of some personally meaningful fatal coincidences flow having its own rules and logic. Was it really only an illusion created by the pressure of only too real hazards, or a penetration to the very rules of human life made clear and tangible in these extreme conditions?*

Some speculative thoughts about CHAKRAS as devices connecting us with different extra-corporeal "ensembles." A rather doubtful story of Macromolecules articulating their Philosophy: My carte blanche. Real speaking is silent even with plants. On "levels" and men. Hands at controls: Colors and syllables. Close encounters at the controls of the WORLD: Your gift is your test . . . or so it feels. The Helicopter Metaphor. Of the ultimate hazard. Beyond the Boeing and Babel metaphors. Possibly "mutations" at the "psychical energy levels" can teach some lessons. For me it seems sometimes quite ironical that Mandalas and Chakras (Arguelles & Arguelles, 1972; Green & Green, 1971; Leadbeater, 1971) have not found any place in mainstream science so obsessed by symmetries. Maybe "soft," psychology-mediated symmetries seem to be of a different world and so devoid of the intellectual challenge of tangible crystals or of solid fact and good mathematics based theoretical constructs. *Every one really has what he or she wants.* I have some most controversial and still quite nebulous general ideas about this point. I consider it most likely that our brain contains rather a small number of types of memory retrieval complexes (Soidla, 1993b) that differ by their symmetry, one type for every main region of the brain. So I suppose that traditional forms of chakras can rather accurately represent the overall symmetry of a memory retrieval apparatus in the corresponding regions of the brain. (I do not consider here any possible direct effects connected with the traditionally alleged loci of Chakras and the corresponding areas of the physical body. They may exist, perhaps, as a further development of the most hypothetical "model.") At the same time, our mind seems to be connected to several but not too many systems (levels) of extra-corporeal coincidences *flow that seem to grow from something quite imperceptible (in our usual state) to rather tangible, then real, and then overwhelming in the worlds of intensive experience--as discussed with the Boeing metaphor.* These systems of extra-corporeal coincidences flow one can feel to be related to various associative memory clusters--different near-homopolymer RNAs of the brain. So different levels of coincidences flow seem to be connected to different chakras.

And now, some most controversial "practical" notes that are to resonate with different parts of this paper, and which lead to an important point I need to make. Up to some level, mastery of coincidences is backed by some kind of mechanical devices (we can also say by inflexible rules). The problem of the magical use of this mastery, that was possibly discovered a very long time ago seems, to lie in the holistic character of these rules. The Magician himself or herself is involved in the process he or she starts, and the totality of the by-effects, including the ultimate, metaphysical level, seems to be

quite unpredictable. Laws of the conservation of the ethical consequences of one's magical actions seem to have forced someone to attempt "paying in advance" (sacrifice). Ritual purification seems to be in the same class of strategies. A widely believed "mechanical" nature of the Rules has stimulated some people to try ingenious tricks to circumvent the unwanted consequences of magic acts. Maybe one is forced to come to the conclusion (sooner or later) that these tricks do not work in the long run. The famous Inner Castle is turning into a labyrinth in which we feel more and more hopelessly caught--if not by attempts of some major Magick, then at least by everyday Magic every one of us practices. (I hope to be able to speak about this in more detail in a different place.) In a way, many of us feel cornered (Soidla, 1995b) and in need of some superholistic (*a word I specially coined for this case along the lines of my hypotheses*) help. One seems to be forced to come to the conclusion that only real Spirituality (would you like to say Religion?) can cut through the labyrinth in which we are imprisoned--*and in some level of Reality even to restore the original purity, the Original Luminous Inner Castle of ours.*

Now I return once more to some reminiscences. I had a sleepless night once trying to articulate a possibly meaningless proposition about a way to eternal life for macromolecules. I was telling myself more or less the same thing all the night: one has just to give up false pretensions for eternity via interactions with other macromolecules. If this is a meaningful message (to Macromolecules? and from the Great Mind?) I can probably never learn it, at least in the "baseline reality" of ours. As a metaphor for myself . . . well, I am also not too sure. Of course, there remains a romantic possibility that something, possibly dangerous, but real TRUTH is to reach my fellow citizens (*my fellow macromolecules*) one day through these notes of a man (now I try to be more serious), *who is not very sure, but once again and again makes attempts to spell out something, that--in turn--seemingly uses my strange combination of experiences (and my commitment to a kind of pseudoscience) to surface.* Anyway, I feel that this story is one more, but certainly not a most serious, justification for me to fool around with the idea of macromolecules mediating spiritual values.

And now, after all the stories of everyday life as a teacher, a more personal story of "speaking" with plants follows. This is a very simple story that I remember as one of the most beautiful experiences of my life. Once, near Dushanbe (in Tadjikistan), a friend of mine (maybe with some of my assistance?--I don't remember) took a lot of blooming Almond boughs to his car. What followed on our way back was a most intense communication between me and some Presence that I identified as something related to the boughs. It was a "communication" that was incredibly rich and unearthly "sweet" emotionally; on our way back all the "realistic" details were merged in a grey mist. What is most surprising is that, indeed, nothing of the real world, of real time seemed to enter the communication. It was a kind of pure intensity of some emotion... and yet more than emotion--dynamic, but objectless, and at the same time in a sense very individual. It ended when we arrived. During the following years I did not search for a way back to any experience like this. Possibly, it felt like something that one needs not more often than once in a lifetime. And maybe the story has more to do with some ancient Fairyland than with any real plants of our consensus reality. Anyway, the story tells me how rich and noble my experience on this planet can be. Are these contacts, fleeting by their very nature, something that is not to last long with human beings? Some strange intuition tells me "yes." Another Room in the House of our Father, possibly. *If not just some overimagination of mine.* And here is once more a problem. Chakras are traditionally considered as connected with the metaphysical

"levels" of experience. I accepted the model ("SLM") in a previous paper of mine (Soidla, 1995a). But when one tries to remember more stories it is increasingly difficult to classify all of them. I had the "high level" stories of healing my very being by an icon after "ego fainting" stories of overcoming ego resistances that seem to belong to the same level. The story about being saved after a summer solstice nightmare also feels "high level" and yet at the same time quite different. And "where" did I have my most memorable "high" talk with flowers? I cannot think of these experiences as marking three major metaphysical levels beginning with the causal (too high, certainly too high), so maybe each "level" consists of many smaller "bands" that are not related hierarchically? Certainly my quite limited experience doesn't allow any fine mapping *(Quite possibly I take the SLM and the chakra system metaphor a bit too literally here.)*

And now once more--back to the Chakras. Formulating in biochemical terms my new hypothesis for memory, I was rather hesitant about any mechanisms of retrieval (Soidla, 1992, 1993b, see also Appendix). Here I would like to make a risky parallel that helps me to visualize one possible mechanism. As even the starting point is most controversial, the terms introduced are most likely mainly of mnemonic significance *and the conclusions reached (even in the best case)--just some raw material for future better models*. What I really need is to draw your attention to the importance of symmetry in the hypothetical complexes involved--whatever the real molecular mechanism, these considerations seem to hold--within the limits of my main hypothesis, of course. Let's suppose that in various parts of the Brain the reading of the hypothetical associative memory RNAs, including the "mystical" near-oligomer RNAs, is conducted by RNA-chaperone molecules able to pass RNA filaments at great speed through a central channel *(let's use this word, bearing in mind that the word chaperone does not imply any connection with the real properties of protein chaperone molecules, and, of course, does not make the structures less hypothetical)*. Several RNA-chaperone molecules serving different parts of RNA can unite with extra RNA looping out. Also the number of (major) associative memory RNAs to be used in reading/editing processes in different parts of the brain can be different. *The information read is possibly even to be summed up according to some parameters. Do You remember--in Part 1 of my presentation--the Occultist remarked about an Icon: "Quite Holy, indeed" (Soidla, 1995a)? Maybe some summation of the message of DIFFERENT RNA molecules is also performed?* Anyway it is quite natural to visualize the editing-reading complex ("RNA-chaperone") molecules as symmetrical structures with a different number of RNA-reading "petals" in different parts of the brain. For me this is a most attractive model of chakras. Being a part of retrieval mechanism for the small homopolymer RNAs, chakras are part and parcel of the mechanism revealing and expressing one's spiritual growth, linking one's progress along these lines to various "styles" of coincidences flow. The link can even be supposed to be via "antennae"-properties of the small repetitive RNAs (Soidla, 1992, Soidla, 1993a, 1993b, 1993c), interacting via a space (and time?) independent Morphic resonance-like link (Sheldrake, 1987). This is certainly a most controversial idea, to say the least, or rather an attempt to show a possible connection between two controversial ideas. *In a way, the two other, more basic things this speculation aims to bring together is, first, the "traditional" idea of Chakras as symmetrical structures mediating reality levels, and, second, the idea of integrating different sets of high level repetitive associative memory engrams in different parts of the (central) nervous system. N.B. I suppose ancient traditions to be right not in every detail, but certainly ancient Yogis were well-trained observers for (and certainly not motivated/biased against) noticing constant patterns connected with non-consensus realities.*

The traditional chakra images are also connected with specific syllables and colors. I do not discuss any mechanisms here--they would be highly speculative. (Also about this point we seem to note more controversy between different sources.) Anyway, my own experience has taught me that manipulations with the sound-syllables traditionally connected with different chakras can make drastic changes in the, say, "style" of coincidences flow in one's life. It can feel as living a new life, more and more demanding, too intensive in testing one's Ego, something to be dis-continued before too late. My experience has told me this about the syllables, and I suppose the colors traditionally connected with chakras are likely to have the same effect (in the hands of a "wild" experimenter, at least). *I attempted Chakra meditation together with a Christian Our Lord prayer. As a result my life seemingly exploded with very negative experience. Maybe, to explain my possible mistake, one can visualize two parties determined to reach a summit, one by helicopter, and the other one by climbing the mountain (as Alpinists). The learned adaptive reactions of both parties are useless in the wrong context: helicopter piloting and rock climbing are two very different skills. Hanging by one hand over the precipice, one must not be so crazy as to try forcing the engine of some imaginary helicopter (both the helicopter and its engine "do not belong to Alpinist's reality," and his hand in the hypothetical situation can take hold of, say, a tree branch, but he certainly must not mistake it for the controls in a hallucinated helicopter cabin). So one must possibly not mix core techniques of different traditions, especially in the realm where a thought is already an act?* Or was my inability to meet the demands created by the practice just a part of my total Failure and in a way almost inevitable? Maybe. Or was as it even a kind of gift of energies (materialized as a corresponding coincidences flow) that I could not match and blocked that gave me the overwhelming negative feeling of this period (the coincidences themselves were . . . a bit too demanding, to say the least). Possibly I was just about to drastically better my RNA level but was too scared to persist But I certainly must also report some positive changes (after-aftereffects?) that became obvious afterwards: a feeling of quicker "karmic" feedback of my own actions, as in the story with the "Shambhala dog" related here. It certainly felt like a stream of continuous teaching that I greatly appreciated. Maybe I got exactly the lesson I needed? Better not to try too hard in guessing . . . !

You cannot interfere with some Global (Cosmic) level of truth ("I AM THE TRUTH," so it was told). "You cannot cheat (fool, mock) the GOD . . . in the long run," would be a more fundamentalist expression of the same sentiment (*but one must still remember that God is not only NOT MOCKED, but also NOT UNDERSTOOD as Huxley [1970] noticed*). I tried the combination of words "Schroedinger's Cat" and "Pandora's Box" to approach the mechanism of the "God's feedback" (Soidla, 1992). Alas, I had only some feeling, not any clear idea how it can work on a physical level. I hope to be able to return to the important topics touched upon here one day (*but see also Soidla 1995c*). Anyway, I would prefer never to see the new brave attempts of molecular manipulating mystical matters--this time on the memory engram level. Alas, too many people are "Materialists." Their life (they suppose) is not an encounter with a personal Thou, but only with some substance that being a Mother-principle, indeed exhibits qualities of a Good European Mother of a Bad Boy (someone clearly inferior to them, and at the same time basically good-wishing, good-tempered, and, of course infinitely exploitable). **AS A RESULT THE VERY IDEA OF FEARING THE NUMINOUS (AND HENCE RESPONSIBILITY) SEEMS TO BE MOST RIDICULOUS FOR OUR GENERATION. WE ARE IN A WAY THE MOST IRRESPONSIBLE PEOPLE WHO HAVE EVER LIVED ON THE PLANET EARTH.** My concepts of feedback, of safeguards and regulations

operating on the Consciousness level in this world we live in are colored by "old-fashioned" Christian religious vocabulary, but this means that I prefer to speak in terms of not only the Mother, but also the Father principle (archetype). I must confess to feeling most uneasy to write it this way. (Am I also one of the Bad Boys who prefer not to hear, much less to write about some remote Father?) If we follow these ideas to the level of "spiritual macromolecules" I discuss in my papers and try to manipulate them, I am sure the results would be catastrophic, releasing one day the powerful unerasable Father, fierce (local) gods, Dharma guards, archetype(s) of Memory/Mind (that creates the world we live in). I would say, even the phrase "Babel feedback" would be a very weak expression. One can still retain some hope to erase these archetypes this way or another, say, at the molecular level, supposing any idea of objective ("world-like" or even "meta-world-like") reality of these figures just to be a superstition (or a superego created fantasy figure, if you wish to put it this way). What I say now can sound hopelessly fundamentalist and against the very spirit of Western science. But maybe, indeed, "the one who created the World knows better . . ." (Does this make any sense for you?) Anyway, enough of it here!

Together with the Failure, I acquired some health problems that seem to resist any treatment. In the place of the roaring flow of coincidences, they teach me now, slowly, yes!, but it seems to be an adequate pace for my age and abilities. Is this an illusion to see my chronic ailments in some better context? Maybe, anyway I am almost sure I have been taught to be more humble. And this is a lesson worth *many* not too pleasant lessons of any origin. I suppose . . . that to have a total failure presents one more result. Study of mutations (molecular mistakes) created molecular genetics. My mistakes (maybe also a kind of "mutations of memory RNAs," but this is not important) have taught me something of the workings of the "occult" levels of psychology, maybe even revealed the very possibility of "occult" molecular biology.

Psychosomatic phenomena and "materializations." Some contacts with a developing "poltergeist": instant stilling of a vortex of Mind (sometimes one is in position to succeed). Guards, real life dangers and the Help. When pushed to its limits, the metaphor of Greidanus helps us to see the obvious step from psychosomatic phenomena we are all more or less used to (N.B.! our experience is most often negative)--to "materializations." A simple visualization, only, that certainly leads us from the realm of Science to some kind of Science-fiction, if not of Philosophy-fiction. *But we are speaking of concepts that can serve as practical guidelines in our everyday world when science only too often fails; of concepts that would help us to organize our personal (and trans-personal) field of experience (Krippner, 1972). Science and the officially acceptable part of religion are still of not great help here for many of us, with too many intuitively important details just left out. Certainly transpersonal scholars have a rather high level of self-censure. What one needs is possibly a protective label to allow for a global re-invention of pseudo and unscientific concepts and to create a useful discipline to work with some more materials from our spiritual vacuum-cleaner. Of course, most contemporary concepts seem to be on a low level by some (rather vague) intuitive criteria. Possibly it would be of value one day . . . if we dare openly to stimulate (or just protect) an effort to develop an honest not dogmatic, open, and developing Pseudoscience and even Un-science, say, under a label of something like Alternative Sciences?*

Once more a very short story follows. I developed a real poltergeist that troubled me when I was reading the daily Bible many years ago. The reading soon turned to

questioning of a nasty Oracle/"Priest." Coming through passages that could be interpreted as very negative about me, I was accompanied by sounds in my room, the reactions of the "entity" to my reading grew more and more violent, and once with an especially nasty passage, an electrical bulb exploded over my head. This was the end of the story. I don't know why and how, but I felt a really overwhelming surge of compassion towards the rather youngster-like "entity" and realized the humorous side of the situation. I broke into friendly laughter. This was the end of the story. The "poltergeist" troubled me no more.

One almost certainly has had some contacts with a quite different kind of influences--the "Guards." They can save Your life, *as they saved mine (You already know the beginning of the story, that took place near the old mill at Vuoksa river in Karelia during a near Summer Solstice midnight. The Jesus prayer slowly took me out of staring at the nauseating "Hellish" seemingly two-dimensional World encircled by a legion of champions of something like a rural life attached lower astral world [see Soidla, 1995a].) And then it needed a real wonder to save my life this very night, after a half an hour or so. Repeating and repeating the Jesus prayer I very slowly returned to what seemed to be my usual self. Some parts of my Mind seemed to be emptied and then filled by some pure and very soft energy. It took some hours. I was part of a small group and other people seemed not to be aware of anything unusual with me. (We were much younger and benignly tolerant to rather high levels of somewhat eccentric behavior. Really I was just rather silent and walked at my own pace, nothing too exotic.) Then we went to find a ladder to penetrate the second floor of a locked house we were living in. We carried the ladder and then suddenly I was hanging over a large deep cavity full of rocks. The ladder somehow created a seemingly almost impossible oblique bridge carrying me. In a way I felt quite sure that a painful (if not lethal) fall to this cavity would have also been a metaphysical fall to an abyss for me. But now I was saved, both on the physical and metaphysical level. Many people know the most fundamental fact about the Guards: most important (in the long run) is just the very feeling of being in touch.*

The Game and its Rules. Fabrication of Forms and its Feedback. "One is needed"--towards Great Dissolution. Guessing about the Two-dimensional Time. Most--if not all--people speaking about the rules of the Game seem just to be fooling themselves. Fabrication of forms before your mind's eye (*prakriti* dancing) is feverish when you try to concentrate for Meditation or Prayer. You are to dissolve them lovingly and knowing their emptiness. But is it all the Game? There remains the material stuff.

In a "Strange life of Ivan Osokin," Ouspensky proposes a most attractive model of two-dimensional time. Our life is repeated once more . . . and once more . . . and once more . . . an ordinary man only supposes that he is free, in reality he is doomed to repeat and repeat the same dull chains of events. He repeats mechanically all his "decisions." But one can grow to very important moments of real freedom--when one is able to change the next repetition. I think most people have some feeling of this real freedom (Christian narrow path) and also the intuition that Eternity stands next to every second of their life. *Here I must certainly add another story. When I was ten years old or so, I had a powerful experience on my way home. I really hated my school, all the cold and hostile world outside my room. Only my home was a real refuge for me. But even this comfort was in a way uprooted when once, at ten minutes walking distance from my door, I suddenly realized that my coming home after some minutes will make no difference, that this small tearful schoolboy on the snowy deserted street will stay in*

the hostile "here and now" (in a way) forever and that the happy little boy who will enter my home's door after some minutes will be a quite different person (a different "me"). This feeling (of having contacted an abysmal "other dimension of time" expanding some "special" seconds to almost an entire lifetime . . . or even more) is still with me after so many years. What Ouspensky has done is just providing a good teaching story, an impressive metaphor, and maybe even a vestige of a formal model of these traditional intuitions. (Maybe in the form they are written down in some parts of the "Hellish Bible" W. Blake did not cite in his "Marriage of Heaven and Hell.") Here I would like to note some quite obvious (and certainly most controversial) Apocalyptic implications. Our moments of de-automatization (of "Real free Choice" not conditioned by our Ego) in a way open us to Eternity and give us a possibility to start a most painful process of making free every other moment of our life story. (Do you know the feeling of drawing dry surgical gauze from the half-healed wound . . . ? Maybe Western contemporary medicine has robbed You of this possibility of instant understanding of the Metaphor involved.) And when you are free with every second of your life--only then can you leave the world that is to be consumed by the Fire of Final Dissolution. In a way this possibility depends of how much spiritual materialism one has in store . . . in his or her RNA molecules.

This paper turned out to be mostly about my speculations. The main hypothesis involved possibly is that living through quite trivial everyday life experiences we literally write down not only some more pages of our personal story, but also add some shorthand notes to various summaries of different aspects of our spiritual attainment (that are written down as special associative memory clusters). Both these high abstraction level "spiritual" texts and various inherited mythological texts are involved in editing (rewriting) of an abstract human life story (that is "given to us") to an individual memory text. The texts working as editors can be modified themselves during writing down some relevant material. When writing down the text that is possibly to modify some levels of the editing/ memory reading complex (and hence to modify the very world we live in) we experience this as flow of energy (of different levels according to what levels of our "editorial" texts are being modified). I am not proposing here any really new ideas about the more fundamental psycho-physical level. For me it seems to be as if we have the reproducible, scientific, normal "baseline" world--for most of the time; but possibly, for rather short periods, quite uninvited, quite unexpected, an irreproducible, singular, unscientific world sucks us in, to release after some time often a quite new personality (with different MEANING), at least with memories one can no more forget, pondering on them again and again, or with important insights to change the course of one's life. As entering the world(s) of singularity (seemingly by chance, or along the lines of some spiritual traditions) involves "changing one's mind"--all the process is usually considered just in psychological terms. The intuition that the process involved is really psycho-physical seems to most of us quite unacceptable at least on practical grounds. There certainly are no obvious ways towards a new psycho-physical paradigm, the pressure to get involved with something like this is mostly only connected with a very personal sacred world of experience one prefers not to discuss--at least in hard science terms--with other people. Does one really need to gain fame as a scientific Don Quixote (if not madman)? No . . . no! The tasks facing the hopeful madman would be immense. The world with Fate, with Flow of energies, with Father archetype, calls for new scientific experimental methodology, new baseline hypotheses, new axioms for deductions . . . to name just a few points. So this paper is not even an attempt at any comprehensive and consistent set of suggestions for creating a new Science of Singularity, not even a discussion of possible key points. Here it is only a Dream of the

new science of the world when the Great Man awakens, but certainly, for me this is a significant dream (as some dreams are)--and sometimes I even suppose that the new future science will bear some resemblance to some fragments of this dream of mine, but certainly in quite different combinations . . . and possibly only in the clear light of seeing at last face to face the Great Thou (our real self?). You know what I mean....

Let's return to the more personal "level." About the "high energies," they seemed to be present during most of the period covered by the autobiographical material of this presentation and to determine the overall half-crazy air of most of my stories. *While writing this paper the altered states of consciousness (of past years?) kept returning to me. Maybe you can even feel this, when reading certain passages of the text (that are not touched by later [ordinary state] revisions), mostly as a "blinking" of definite (feeling)tones . . . or as a kind of "background music," but sometimes even as a demanding "melody" leading the very narrative.* But really the subject still needs a special treatise (as well as the line of Failure). I am looking forward to be able to write down such material one day. But what about the Hope? I certainly felt it when I started writing this paper. But then the sense of Hope began to flutter, together with a realization that I was telling some things that make this text suitable to no one in the scientific community (including transpersonalists), even as a kind of belief exercise, *or as a game of new Geometries of Meaning.* I do not think that I am being overly self-critical, telling it this way, and finishing this one more attempt of mine, I feel a bit tired and sad. And still the Hope, not supported by any real chance to communicate my intuitions to my fellow scientists (who would be shocked, or, even in the best case, certainly demand much stronger arguments to change their mind) still persists. Maybe I am not right in supposing that any success of my undertaking would be a matter of real importance . . . even for me? Nevertheless, I feel that I need to persist, to work more. Maybe I must learn of *Hope with No Object* (besides Being in Touch). One day I'll understand, maybe

Illusions, "real" coincidences, possible mind-over-matter effects have merged into a flow of teaching that I sometimes seem to enter or leave as if of some passive will of mine. (The Numinous is always with me, it is I who cannot be with the Numinous.) Does science turn into Wisdom or Folly (or both) when the succession of life events turns into Flow of Teaching? I still don't know

APPENDIX

THE BASIC HYPOTHESIS: AN EDITING MODEL OF MEMORY

(Soidla, 1993b, 1995c, 1995d)

MEMORY RECORDING IS BASED ON EDITING OF AN INHERITED HUMAN LIFE STORY TEXT. *Firing/rest patterns of neurons are registered at CONSTANT SPEED (pulse rate < 50 Hz, most likely around 40 Hz). The Plenum of no less than 10⁴ memory recording cells is needed for full memory reconstruction. The daily memory information is transferred to a different cellular compartment (or a different cell contacting the primary memory recording neuron) for permanent storage in the form of a stable master memory engram--as a rule, during sleep time. This information transfer is connected with multistage EDITING of a pre-existing (INHERITED) Universal Human Life story engram (or maybe an individualized and neural pathway [or neuron map] specific version of it created by combination of hypervariable blocks) using as molecular tools the Universal Myth/Archetype engrams (that are also INHERITED). The editing process results in creating a new enlarged edition of the master memory engram. The master*

memory engram is most likely a giant macromolecule that uses 2 different building blocks (monomers) to register the firing/rest pattern of a given neuron (neural map), some (most likely 2) other chemically different monomers are used to "comment" upon the major message and are added during the editing process. This engram includes a constant part containing a set of basic service signals and at least two variable parts: (1) a full almost life-long linear record of firing-rest patterns of a given neuron; (2) some more general additional information ("comments on living"). Variable ("IN-TIME") part 1 is punctuated by clock signals (providing guide marks for synchronization of the time-dependent memory retrieval mechanism). Variable ("TIMELESS," "MYTHOLOGICAL") part 2 is most likely situated within a special class of larger synchronization ("clock") signals ("filled commas") and contains guide marks for an associative memory based retrieval mechanism and other variable service signals. The memory reading device of unspecified nature is placed in the membrane between memory recording and memory storage compartments (cells) and can partially overlap with the editing complex and possibly also with a focus of Consciousness on the molecular level. At least the permanent storage memory engrams are likely to be RNA molecules in sum total reaching Liliun genome size (that also roughly equals the summary stable RNA length in a typical eukaryotic cell). Another product of the editing reaction is a growing set of separate associative memory engrams (containing excerpts of a master memory engram and/or recognition sequences of an associative memory cascade). A special class of associative memory engrams (they are likely to be among the more slowly growing ones) interacts with the Universal Myth engrams (that are inherited, but grow and develop with accumulating experience and personal growth) to make the active editing complex--a dynamic structure capable for considerable development during human lifetime. Both the Associative Memory and the Mythological Heritage are INSTRUMENTAL in the very process of the master Memory record creation. This means, that in the process of Memory recording, TEXTS ARE EDITING TEXTS. Both sets of associative memory and Universal Myth Engrams are organized hierarchically according to: (1) successive editing steps; and (2) growing abstraction levels of associative memory engrams. The HIGHEST ABSTRACTION LEVEL associative memory engrams (whose very slowly growing variable parts consist of a simple repetitive structure) register qualities like unconditional love or moments of real free will (overcoming ego resistance) and are likely to provide unique opportunities for ultimate steps of personal growth and self-actualization and can be even supposed to be involved in non-local interactions of a novel kind. Some ultimate metaphysical questions are likely to be related to properties of the most simple biological "texts" of these small engrams of repetitive structure. One can even suppose that every Memory recording cell contains two editors, the first one, that is related to individual consciousness, being concerned with editing the IN-TIME parts of Memory engram, the other one, related to supraindividual Consciousness editing TIMELESS parts of Memory engram. A hypothetical highest aim of human development can then be related to uniting these editing complexes (as a result of fulfillment of a human need to write down a "right" set of associative memory texts). This operating union of individual experience and timeless ("mythological") wisdom possibly opens new perspectives and possibilities not limited to our (usual) human condition that certainly lie beyond the scope of this hypothesis.

REFERENCES

- Arguelles, J., & Arguelles, M. (1972). Mandala. London: Shambhala.
 Frankl, V. E. (1969). Man's search for meaning. New York: Washington Square Press.

- Green, E. E., & Green, A. M. (1971). On the meaning of transpersonal: Some metaphysical perspectives. Journal of Transpersonal Psychology, 3, 27-46.
- Greidanus, J. H. (1961). Fundamental physical theory and the concept of consciousness. London: Pergamon Press.
- Greidanus, J. H. (1972). The psycho-physical nature of reality. Transactions of the Netherlands Royal Academy of Sciences. 1st Series, 26 (4), 5-55.
- Greidanus, J. H. (1975). Psycho-physical theory (improved). Proceedings of the Netherlands Royal Academy of Sciences, Series B, 78, 1-37.
- Hameroff, S. R. (1987). Ultimate computing: Biomolecular consciousness and nanotechnology. Amsterdam: North Holland.
- Heywood, R. (1966). The infinite hive. London: Pan Books.
- Huxley, A. (1970). The perennial philosophy. New York: Harper.
- Jahn, R. G., & Dunne, B. J. (1987). Margins of reality. New York: Harcourt, Brace, Jovanovich.
- Krippner, S. (Ed.). (1972). The plateau experience: A. H. Maslow and others. Journal of Transpersonal Psychology, 4, 107-120.
- Leadbeater, C. W. (1971). The chakras. London: Theosophical Publishing House.
- Lilly, J. C. (1973). The center of the cyclone. New York: Bantam.
- Rudhyar D. (1983). Rhythm of wholeness. Wheaton, IL: Theosophical Publishing House.
- Sheldrake, R. (1987). A new science of life: The hypothesis of formative causation (2nd ed.). London: Collins.
- Soidla, T. R. (1992). Schroedinger's cat in Pandora's box. Twelfth International Transpersonal Association Conference (Prague) Abstracts, p. 10.
- Soidla, T. R. (1993a). Morphic resonance, molecular structure, and man: Some metaphysics. International Journal of Transpersonal Studies, 12 (2), 51-55.
- Soidla, T. R. (1993b). A RNA-editing based model of memory. Folia Baeriana, 6, 261-268.
- Soidla, T. R. (1993c). Biological texts and spiritual values. Revival of Russian Religious Philosophical Thought (Proceedings of the International Conference, March 22-24, 1993). St. Petersburg: Glagol, pp. 25-29.
- Soidla, T. R. (1995a). Open mouth, open mind: An impressionistic attempt at a transpersonal autobiography, Part 1. "Energies" and states of consciousness. International Journal of Transpersonal Studies, 14, Supplement, 30-42.
- Soidla, T. R. (1995b). Open mouth, open mind: An impressionistic attempt at a transpersonal autobiography. Part 3. Transpersonal fox speaking in a trap or how I was cornered, but managed not to make the necessary conclusions. Manuscript in preparation.
- Soidla, T. R. (1995c). Practical molecular book-keeping. Manuscript in preparation.
- Soidla, T. R. (1995d). 66 illegitimate questions on memory and consciousness. Manuscript in preparation.
- Tart, C. T. (1975). States of consciousness. New York: E. P. Dutton.